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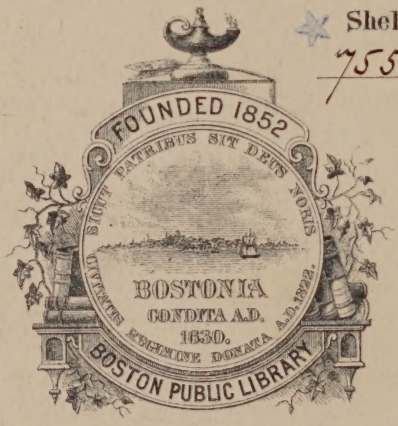

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A

SERMON,

PREACHED IN THE

WEST CHURCH IN BOSTON, JANUARY 2, 1831,

BEING

A QUARTER OF A CENTURY

FROM THE

SETTLEMENT OF THE PRESENT MINISTER.

BY CHARLES LOWELL,
MINISTER OF THE WEST CHURCH.

PRINTED AT THE REQUEST OF THE STANDING COMMITTEE
OF THE PARISH.

BOSTON:
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B.H.
Feb. 7, 1894.

For obvious reasons, whilst the author of this sermon has complied with the request that it should be printed, he has not published it.

SERMON.

1 JOHN II. 17.

THE WORLD PASSETH AWAY.

A FEW hours only are gone since we entered on a new year. Yesterday all was joy and congratulation. Children hastened to greet their parents with the salutations of the season; and parents, with full, but anxious, hearts, responded to the greeting. Kind wishes were heard from every quarter. They were uttered by the sober and the gay;—in the careless language of thoughtlessness, and in the earnest language of sincerity. The coldest heart was warmed.

To-day is the christian sabbath. You come hither to have the subject of yesterday's congratulations repeated.—And you will not be disappointed. The wish of yesterday, that the new year might be a happy one, is the wish of to-day. The language that was *then* uttered by the fire-side, in the streets,

and on the exchange, may be uttered in the house of God.

But the christian sabbath is a day for serious recollection, and sober thought; and the wish that was heard in the ordinary scenes of life, assumes a graver character, and a tone of deeper and more solemn feeling, when it is breathed in this place. To congratulate you merely on the return of a new year, would neither become my profession, nor the relation I bear to you. It is but one day in seven that is devoted to the public service of God, and nothing should mingle with that service which is not promotive of spiritual improvement. It is but one sabbath in the year that, in the journey of life, we stand on the eminence, on which we now stand, with an opportunity so favorable for pointing you back to the years which have gone by, and forward to those which may be yet in store for you.

The voice of religious congratulation is a monitory one, and it is in unison, if I mistake not, with the sentiments of every reflecting mind. It is true that we have arrived at the beginning of a new year,—but it is also true that another year of life is gone. If a new year has begun its course, the days of the old year are numbered and finished. Though dead, they yet speak, and, uniting their voice with the year that is begun, they teach the lesson of the text,—the instability and inconstan-

cy of earthly things. It is the voice of God. Nature, with its unnumbered tongues, re-echoes it. Day utters it to day, and night to night. The barren fields, and leafless trees, repeat it. Everywhere, and in everything, it speaks to us. Memory hears it in the past, imagination in the future. It is told in the knell of the departing year. It is told by the yet voiceless year that is to come.

The world passeth away;—its state and condition; its manners and customs; its pomp and beauty; its enjoyments and business and cares;—everything that employs the desires and projects of its inhabitants.—The gay appearances of the world are constantly changing. Every day they assume a new form, showing us how unstable and deceitful they are,—that they are dreams and shadows.

One generation, active in business, eager after enjoyment, displays itself, for a while, on the stage, and vanishes. Another succeeds, acts over again the same part in the drama of life, and, like the preceding, departs, and is no more seen. As we call up the visions of the past, what a multitude of unsubstantial, shadowy forms, are dimly descried in the long—long distance!—a multitude that no man can number! And such as these shadowy forms appear to us, shall we, my hearers, appear to those who come after us. They, too, shall call up the vision of the

past, and we, who are now acting our part on the stage of life, shall come, in that vision, with those who *have* been. We shall come to the domestic circle which we have once gladdened, or saddened, by our presence. We shall come to the musings of affection, in its solitary hour, in sweet or bitter recollection. We shall come to the house of God, as the new year comes round, and the thoughts go back to the years that went before. We shall come, as bright examples, shedding a clear and steady light on the path of duty; or, as awful warnings, casting a gloomy shade upon the way we have trod. Yes, my hearers, the time is coming when nothing but the memory of our characters shall remain of us. The time is coming, perhaps, when even that remembrance will be lost,—when our memory shall have perished, and, in the visions of the past, no eye of affection will seek us out,—when we shall be undistinguished in the crowd. *The world passeth away.* The world itself, when all its airy forms are dissipated, will give place to a 'new heavens, and a new earth, wherein dwelleth righteousness.'

It is to such sentiments, it is to a deep and melancholy feeling of the instability and inconstancy of earthly things, and to the contemplation of a world where there is no change, that I am led by the interesting period at which we are now arrived. In-

teresting to all,—peculiarly interesting to me, for a quarter of a century is completed since, in the house which occupied the spot on which this church is erected, I stood to be invested with the sacred office. It would be unbecoming, if it were possible, for me to give vent to the feelings which fill my breast on this occasion. I would rather, in silence and solitude, bow my spirit in humble adoration, and unfeigned humility, before God.

In the freshness of youth, and, as I trust, with a sincere purpose of fidelity, I came to this work. The freshness of youth is gone, and I may lament, though I may not proclaim, how much of good I had purposed which I have not done.

For a series of years from the commencement of my ministry, in consequence of the advanced age of some of my brethren, and the infirmities of others, a large portion of the duty which peculiarly belonged to no one, devolved upon me. The encroachment upon my more appropriate duties was not inconsiderable. But if it brought with it evils, I trust it brought with it also some lessons of wisdom and experience, which have not been without their use to myself, and to you.

When I came here, our churches were at peace. Their ministers were of 'one heart,' if not 'of one mind.' The 'root of bitterness,' which has since

sprung up to trouble us, and which, at a former period, had brought forth its bitter fruits of alienation and strife, had not again been planted. All the congregational churches in this place united in the council, and the ministers of all denominations, I have reason to believe, were present at the ordination.

This peace has been disturbed,—a 'wall of partition' has been erected,—christians who were once united in spirit, are now divided,—weapons have been used which were not *spiritual*,—the congregational church is 'a house divided against itself.' Nor is this division confined to congregationalists. I know of no denomination into which the spirit of disunion has not entered. I have taken no part in this controversy. If it has been useful, I have not deemed it so. To me, it has seemed to be a dispute about speculative theology, and not about religion, and I have mourned that religion, and not theology, has borne the blame of it. In this society, there has been no interruption,—not even for a moment,—of the harmony and confidence that have subsisted between us.

It was said, in the obituary of one of my distinguished predecessors, that, 'at his ordination, he promised, like a true christian, to take the holy scriptures as the only rule of faith and practice;'—

that 'he despised the shackles of creeds and confessions, and steadfastly refused to teach for doctrines the commandments of men;'—that 'he was a hearty lover of all good men, let their peculiar sentiments on some points of doctrine, be ever so different from his own.'

It was the effect of the independent ground he had taken, that, of the five churches called to assist in his ordination, two did not attend, and a third being, from another cause, prevented, the ordination was postponed. The two churches which declined attendance were the First Church, and the church in Brattle Street. In the First Church, however, one of the ministers was his sincere and steadfast friend, prayed at his funeral, and paid a tribute of respect to his memory, in his church, on the sabbath after his interment.*

The two churches that were present, were the first church in Cambridge, Mr Appleton, and the first church in Hingham, Mr Gay. A large majority of the second council,—eleven out of fifteen,—selected entirely from the country, attended, and a minister was inducted to this charge who was esteemed in his life, and pronounced at his death, 'as

* Dr Chauncy. He performed a similar service at the Old South Church, on the Lord's day after the funeral of Dr Sewall.

brilliant a genius as this country had ever produced.' But, more than all, he was 'a man of real piety and true devotion,' as eminent for his christian graces, as for his intellectual endowments. He has given this church a distinction, of which it may not indeed be proud, but in which it may well rejoice. It will ever be associated with his name as maintaining the true principles of the reformation. May it never forfeit its title to this honorable distinction!

The churches which alone attended on the first council summoned, were present at the second; and it may be further stated that the ministers of both of them took a part in the ordination of the next pastor,* Mr Gay of Hingham offering the prayer of ordination, and giving the charge, and Mr Appleton of Cambridge presenting the 'right hand,' and thus welcoming the pastor elect to the fellowship of the churches.

The successor of Mayhew, an eminently wise and good man, followed in his steps, and neither brought himself, nor his people, under 'the yoke of bondage.' He did not enter, indeed, like his great predecessor, upon the thorny field of controversy, but, like him, he asserted his independence, and inflexibly maintained the sufficiency of the scriptures, and the in-

* Dr Howard.

defeasible right of every man to search and judge for himself. It was his own language, with respect to the duty of a christian minister, that he should 'subscribe no man's creed, and require no man to subscribe his.' 'I know not,' he says, 'how to reconcile the conduct of those, who set up other standards of orthodoxy, besides the holy scriptures, with that superior regard which is due to those sacred writings.' *

It has been my ambition, like those who have gone before me in this church, to keep myself free from the shackles of human authority; and, to this end, I have adopted neither the name, nor the creed, of any party. If I had selected any other name than that which the first disciples bore, it would have been *eclectic*,—taking from each party what seemed to me to be truth,—but better than any other name, is the name of christian, and better than all other creeds, the word of God. This name is as definite, and this creed is surely as intelligible, as any other. Whilst, however, I would build my faith on no man's foundation, in matters of religion, I have an entire respect for him who diligently and devoutly studies his bible in search of truth; and though he may come to a result different from my

* Sermon at the Ordination of Mr Thomas Adams, 1791.

own, if I perceive in him the fruits of holy living, I have no anxiety to convert him to *my* faith, how ever dear it may be to me. The faith that is best for *me*, may not be best for *him*.—I am satisfied with his faith, if it is productive of good works. I remember that the Saviour has said, *By their fruits ye shall know them;* and that an apostle, too, has said, *Show me thy faith without thy works, and I will show thee my faith by my works.*

Twentyfive years ago, I looked forward to this period as a long ministry,—a period I had no sanguine expectation of reaching; but how swiftly has it gone! And yet, when I remember through what various scenes I have passed, to how many I have ministered in health and sickness, in joy and sorrow; how many have received from me the seal of discipleship in the ordinance of baptism,—many of whom have grown up around me;—and how often I have offered my prayers over the cold remains of those whom I respected and loved, it seems as if this period of twentyfive years was greatly extended. What great and affecting changes have taken place! What vicissitudes have I witnessed in this time! How many do I miss from the places they once occupied!—*Our fathers, where are they?*—Of the ministers, of all denominations, who were here at the time to which we have looked back, only two

remain in their churches, and but four are living. In the congregational churches but one remains.* Every church, but this, has had a new minister in this time, and most of them more than one.

What a fearful void has occurred in this society during this period! Of the forty, who were proprietors at the settlement of the present minister, thirtyone are dead.—In some instances, whole families have disappeared;—*the places which once knew them, know them no more.*—Of the sixtysix who were received to communion with the church during the ministry of my immediate predecessor, eight or nine only are living;—of the thirtynine who were admitted in the ministry immediately previous, *not one.* Of the four hundred and thirtyone who have been received within the last twentyfive years, ninetyfive are dead.† Four remain in the parish who were baptized by Dr Mayhew, fortyeight who were baptized by Dr Howard, and four who received this rite in the year and a half immediately succeeding his death. Two,—and probably the only survivors,—who were baptized by the first minister of the church, have died

* Dr Channing, who was settled in 1803.

† Nine, in addition to those mentioned above, were received to communion on the day this sermon was preached. The number of communicants is probably about four hundred.

the past year, at the ages of eightynine and ninety.* In the present ministry there are recorded eleven hundred and fiftyfive baptisms, including eightysix adults; six hundred and nine marriages; † and the obsequies of nine hundred and twentyfive. Of these, four hundred and eighty had reached the age of twentyone years, sixtynine that of seventy years, and six of ninety years;—the oldest ninetythree.

When I contemplate, as I now do, the past and the present, I seem as if I were standing, like Aaron, 'between the dead and the living,'—or rather between the inhabitants of the present, and the eternal world. I behold a large congregation, to whom I have ministered, both within, and beyond, the boundary of time. I tremble whilst I reflect on the influence that what I have done, or left undone, has had on the condition of those who have passed the boundary, and are dwellers in eternity. I tremble whilst I turn to you, and reflect on the influence that what I may yet do, or leave undone, may have on your final destiny,—on my own. I look forward, as I have looked backward, twentyfive years,—and

* Harrison Gray, who died in London, Feb. 26th, and Benjamin Hall, who died at Watertown, March 12th.

† The number was 409, April 1818, the time of the minister's removal to Cambridge. For a few years previous, the average number was from 40 to 50. This event has since subtracted from the number nearly all but his own parishioners.

by whom am I surrounded?—Where do *I* stand?—OMNISCIENT GOD! to whom the future is as the past,—it is known only to Thee!—IN THINE INFINITE MERCY, PREPARE US FOR THY WILL!

I remember this day your kindness, your sympathy, your forbearance and candor. If they have not been deserved by the importance and value of the services rendered, there has been some claim to them from the desire that has been felt to promote your welfare.—I have been 'with you without fear.' 'I have kept back nothing which I deemed profitable to you,—but have showed you, and taught you publicly, and from house to house.' I have rejoiced with you in your joy, and 'in all your afflictions have been afflicted.'—In a little while, we must both appear before God—I, to give an account of how I have taught;—you, of how you have heard.*

I enter, with you, upon a new year, with good purposes. It is my highest ambition to be a faithful minister of Jesus Christ, and it would be my highest earthly reward to know that I had *not labored in vain.*

We commence this year with uncertain prospects. We strive to turn over the page on which its events are written,—but it is sealed. We stretch our ach-

* Luke viii. 13.

ing sight into the distance before us,—but it is vain. We can descry nothing with certainty. Conjecture must supply its place, and how fallacious conjecture is, our past experience will teach us. But our times are in God's hands, and there we may safely leave them. With devout gratitude for his past mercies, and with humble, yet firm, reliance for the future, let us enter on this year.

Most of us have been doomed to know,—and some of us on the very threshold of the year,—how sad a tale a year *can* tell. May the admonitions of those, who can now only address us in a voice from the tomb, reach our hearts with an impression which shall never be effaced! May they excite us, by the grace of God, to fulfil with diligence the duties of life,—to give ourselves to God in Christ,—that when we, too, shall address others in the silent language of the grave, it may come to them with the more effect from the recollection that we had been ourselves mindful of the warnings of mortality.

The world passeth away,—and we are passing away with it.

——————'Life speeds away,
From point to point, though seeming to stand still.
The cunning fugitive is swift by stealth:
Too subtle is the movement to be seen;
Yet soon man's hour is up,—and we are gone.'

APPENDIX.

The West Church was formed January 3d, 1737. By an error of the press, in the discourse, containing a history of the church, printed in 1821, it is stated to have been July, instead of January. The first minister, William Hooper, was from Scotland. He was ordained May 18th, 1737, and, having become an episcopalian, resigned his office in 1746. I am indebted to the kindness of William Lincoln, Esq., of Worcester, for the following extract from the Boston Evening Post of Nov. 24th, 1746. 'Wednesday last, the proprietors of Trinity Church in this town made choice of the Rev. Mr William Hooper (then settled pastor of the church in the West part of the town) for their minister, in the room of the Rev. Mr Addington Davenport, deceased. Mr Hooper immediately accepted the call, and is going home for orders in the Chester man-of-war, which we hear is to sail to-day or to-morrow. This event is the more surprising, as Mr Hooper had never signified his intention to any of his hearers, nor was there the least difference between him and them; and 't is generally thought no minister in the country was ever better respected and supported by his people, than Mr Hooper has been.' Mr Hooper died very suddenly, April 14th, 1767, much lamented. His wife was a twin sister of Mr John Dennie, an eminent merchant, father of Thomas Dennie, Esq. His son, who graduated at Harvard College in 1760, was member of Congress from North Carolina, and one of the signers of the Declaration of Independence. The second minister, Jonathan Mayhew, a native of Martha's Vineyard, was ordained June 17, 1747, and died July 9th, 1766, æt. 46. The third minister, Simeon Howard, a native of Bridgewater, now W. Bridgewater, was ordained May 6, 1767, and died Aug. 13, 1804, æt. 71. The present minister, a native of Boston, was ordained Jan. 1, 1806. He was the 58th congregational minister ever settled in Boston, and there have been 32 since settled.

From a correspondence, in 1740, between Dr Colman and Mr Hooper, to which my attention has been directed by my friend Mr Palfrey, and which I find in MS. in the Historical Society's library, I am led to think that Mr Hooper's greater liberality of sentiment than some of his brethren, had an influence in determining him to leave the congregational communion. The letters on both sides are written in the true spirit of christianity. That Mr H. was not influenced by pecuniary motives in leaving this parish, I think is evident from the following statement, given by Douglas in 1750, by which it appears probable that Mr Hooper's society stood second in the town in point of numbers and ability;—certainly in liberality. 'The ability and numbers of the several religious societies,' he says, 'may be gathered from a Sunday's contribution for charity to the poor of the town, distressed for want of fire-wood in the hard winter, Feb. 1740—1. Dr Cutler (Christ Church) 72*l.* 14*s.* 2*d.* Mr Price (Chapel) 134*l.* 10*s.* Mr Davenport (Trinity) 133*l.* 3*s.* 3*d.* Mr Welsteed'(New Brick, now 2d Church) 58*l.* Mr Hooper 143*l.* Mr Foxcroft, (First Church) 95*l.* French Church 14*l.* 11*s.* 3*d.* Anabaptist, 14*l.* 2*s.* Irish Presbyterian (now Fed-

eral Street Church,) 27*l.* 5*s.* Mr Checkley (New South) 72*l.* 12*s.* Mr Byles (Hollis Street) 40*l.* 2*s.* Dr Colman (Brattle Street) 164*l.* 10*s.* Dr Sewall (Old South) 105*l.* Mr Webb (New North) 105*l.* Mr Gee (2d Church) 71*l.* 10*s.* 5*d.*

The Thanksgiving contributions, which commenced in 1809, have amounted to about $4193; the collections at the communion, (which are given, after a small deduction, to the poor) for twentyfive years, to about $4925. Beside these, there have been contributions, at various times, for sufferers at a distance, and on three Fast days. Among other collections, about $600 were collected some years since, chiefly through the exertions, as I believe, of Thomas Dennie, Esq., for the poor of the town, in consequence of a sermon preached by the pastor, and two hundred and thirtytwo dollars more recently, for the poor of the parish, by the late benevolent Mr John A. Bacon. A bequest of $500, to the poor of the society, by Mrs Eliot, was one among the numerous acts of benevolence of that excellent lady. Mr Eliot, it may be remembered, gave thirty or forty thousand dollars to valuable public objects.

The present house of worship was dedicated Nov. 27th, 1806, and cost about $52,000. An additional expense of $483 was incurred in 1809, for the support of the roof, and a new roof was put on in 1823, at an expense of $4600. The cost of the furnace, the same year, was $300; of the new collection of psalms and hymns, same year, $750; of the organ made in England, first used Jan. 18th, 1818, $3000; of the new bell in 1824, (the other having been broken) weighing 1456 lbs. $560; deducting $219, the amount of the old bell, weighing 878 lbs. leaves $341. In 1823, a silver pitcher, of the value of $100, was presented to the present treasurer, who was chosen in 1812, with this inscription, 'Presented by the West Boston Society to N. P. Russell, Esq. as a memorial of their respect for his assiduous services as treasurer. Boston, April 3d, 1823.' The immediate predecessor of Mr Russell, was James Prince, Esq., an ardent friend of the parish, who died, deeply regretted, Feb. 10th, 1821, aged 63. In 1824, through the exertions, chiefly, of Charles G. Loring and William H. Eliot, Esqs., the present beautiful pulpit was substituted for the former one, at an expense of about $1500. To the latter gentleman it is owing that our church music, for several years, has been excelled by none in the city. The inside clock, given by the late John Derby, Esq., a man much honored and beloved, and the outside clock, are both noticed in the historical sermon printed in 1821. The current expenses of the Society, for the support of public worship for twentyfive years, averaging $3000, has been $75,000. The tax is at the rate of eleven cents per week, on $100 of the valuation. The present number of proprietors is about 150;—of families about 330. Some are gratified with minute details, and, as far as they are proper in a document designed *only* for the parish, they can be given. In regard to many of the particulars mentioned in this appendix, it may be found convenient to have a memorandum of them at hand. It will be gratifying to some, to know that the children first baptized in the present church, were John, son of Mr Andrew Calhoun, and brother of the Speaker of the House of Representatives, Matilda, daughter of Mr Ebenezer Eaton, and Jonathan Dix, son of Mr Jonathan Goodwin. The first child baptized in the old church was William, son of Mr Thomas Winter. The last in that church were the children of Deacon Haskell, a child of Mr J. Cushing, and of Mr D. Wise.

Those, from the parish, who have graduated at Harvard College, since 1820, when the history of the society was last given, are Francis Cabot Lowell, Charles W. Upham, Joseph S. Hubbart, Edward Jackson Lowell, Henry S. Wade, William G. Prince, George W. Wells, William P. Matchett, Benjamin Brigham, Francis Cunningham, Augustus S. Doane, Charles Phineas Foster, John C. Howard, Charles Russell Lowell, Charles Ritchie, Francis Caleb Loring, Charles Tracy Murdoch, John A. Swett, Andrew Ritchie, Samuel B. Babcock. Those now in college are George C. Shattuck, Horace Dupee, John S. Perkins, George A. Eaton, Robert T. S. Lowell, John Murdoch, and Thomas B. Pope.

The oldest person in the society, who was baptized here, is Mrs Susanna Lapham, whose father, Mr Thomas Fillsbury, was a member during the ministry of Mr Hooper. The ancestors of Mrs Derby, and of the children of Dr Shattuck, were contemporary with the formation of the society. The father of the late Mr Avery, of Mr Jones, of the late Mr Prince, of Mrs Langdon and Mr C. Walley, of Mr Eliot, of Miss Jackson, were proprietors in Dr Mayhew's ministry. The late Mr B. Vose, an upright, honorable man, whose daughter is still with us, was also then a member of the society. Of the proprietors in January, 1806, all but one, who are in the city, are with us; viz. Mr Carnes, Mr Gore, Mr Dennie, Mr Jones, Mr Loring, Mr Jonas Coolidge, and Mr C. Walley, who was proxy for his father. A list of the proprietors at the time of Dr Mayhew's death, I have inserted in the church records.

The separate publications of the ministers of the church, as far as I know them, have been as follows:

Mr Hooper. 'Christ the Life of true Believers,' a sermon, from Colos. iii. 4. 1741. 'The Apostles neither Impostors nor Enthusiasts,' a sermon from Acts xxvi. 25. 1742. 'Jesus Christ the only Way to the Father,' sermon from John xiv. 6. 1742. Sermon at the Funeral of Thomas Greene, Esq. 1763.——Dr Mayhew. Seven sermons, 'on the Difference between Right and Wrong, &c.' 1749. Sermon on the 30th of January, 1750. Sermon on the Death of Frederic Prince of Wales, 1751. Election Sermon, 1754. Two Discourses on the Earthquakes, November 23d, 1755. Two Discourses on the Earthquakes, Dec. 13, 1755. Fourteen sermons, 'on Hearing the Word, &c.' 1755. Two Thanksgiving Sermons, 1758. Two Thanksgiving Discourses on the Reduction of Quebec, 1759. Sermon occasioned by the Great Fire in Boston, March 20th, 1760. Two Thanksgiving Discourses on the Reduction of Canada, 1760. Discourse on the Death of Chief Justice Sewall, 1760. Thirteen Sermons on Ps. cxix. 59, 60. 1760. Discourse on the Death of George II. and Accession of George III. 1761. Two Sermons on Luke xiii. 24. 1761. Two Thanksgiving Sermons for December 9th, 1762. 1763. Eight Sermons to Young Men, with two Thanksgiving Sermons, 1763. 'Observations on the Character and Conduct of the Society for Propagating the Gospel in Foreign Parts,' 1763. 'Reply to Candid Observations, &c.' 'Remarks on an Anonymous Tract, &c.' 'Letter of Reproof to Mr John Cleaveland, of Ipswich,' 1764. Dudleian Lecture from 2 Cor. vi. 16. 1765. Thanksgiving Discourse on the Repeal of the Stamp Act, 1766.——Dr Howard. Artillery Election Sermon, 1773. Sermon on the Death of his Wife, 1777. Sermon before the Free Masons, 1778. 'Christians no Cause to be ashamed of their Religion,' a Sermon, 1779. Election Sermon, 1780. Sermon at the Ordination of Thomas Adams, 1791.——The present minister. Artillery Election Sermon, 1810. Sermon at the State Prison, 1812. Sermon before the Society for Promoting Christian Knowledge, Piety, and Charity. 1816. Sermon after the Execution of H. P. S. Davis, 1817. Sermon before the Society for Propagating the Gospel, 1820. Century Sermon, containing a History of the West Church, 1821. Sermon at the Ordination of R. M. Hodges, 1821. Sermon at the Ordination of S. Barrett, 1825. 'The Christian Spirit,' a Sermon at the ordination of G. W. Wells, 1827. 'The Name of Christian the only appropriate Name for Believers in Christ,' sermon at the dedication of 3d congregational church in Cambridge, 1828. 'The Trinitarian Controversy,' sermon at ordination of D. M. Stearns, 1828. 'Union in Sentiment among Christians not essential to Peace,' a sermon at dedication of the church in Natick, 1829. 'Theology and not Religion the Source of Division and Strife in the Christian Church,' a sermon at ordination of J. L. Sibley, 1829. Sermon at dedication of a church in Milton, 1829. 'The Wisdom and Goodness of God in the Appointment of Men and not Angels to the Christian Ministry,' a sermon at the ordination of D. H. Barlow, Lynn, and of R. F. Wallcut, Berlin, 1830. 'Men accountable only to God for their Religious Opinions,' a sermon at the ordination of J. Fessenden, at Deerfield, and W. Barry, Jr. at

Lowell, 1831. Sermon on Completing a Quarter of a Century of his Ministry, 1831. Three discourses were published in this country on the death of Dr Mayhew; viz. by Dr. Chauncy, Mr Gay, and Mr Brown, and an Eclogue to his memory, by B. Church, M. D. The discourses delivered on the death of Dr Howard were not published.

Dr Mayhew (owing, as it is understood, to difference of opinion) was not admitted a member of the Boston Association of Congregational Ministers. It is customary to apply for admission. Whether Dr Mayhew, from an impression he should not be received, did not apply, or applied and was refused, I cannot say. By an extract from the records of the association, furnished me by my friend Mr Young, the present scribe, it appears that, Aug. 9, 1784, a committee (Mr Eckley and Mr Clarke,) appointed at a former meeting, 'to wait on Rev. Mr Howard, and know of him whether he wished to join the Association, reported that they had attended that service, and the Rev. Mr Howard would take the matter into consideration.' It appears, further, that July 4th, 1790, Dr Howard signified his desire to be admitted, and was admitted accordingly, and was requested to preach the Thursday Lecture. On this subject, my much respected friend, Dr Porter, the pastor of my childhood and youth, who was a member of the Association in 1784, remarks—'I never heard that he (Dr H.) desired, or was invited, to become a member of the Association, till the time you mention, when an exclusive spirit had yielded to liberal principles and feelings. That he did not seek admission at an earlier period, I am persuaded was not owing to his want of liberality and affectionate regard to his brethren, but to the circumstances in which he found himself placed as successor to Dr Mayhew.'

The Association consisted, in 1806, of the ministers of the nine congregational churches in Boston, and of the churches in Roxbury, Dorchester, Brookline, Charlestown, and Chelsea. The present minister of one of the nine (the Old South) is not a member. It now consists of the ministers of twelve congregational churches in Boston, of King's Chapel, of one in Charlestown, three in Roxbury, two in Dorchester, one in Brookline, one in Chelsea, and one at Lechmere's Point. They meet twice a month, for mutual intercourse and improvement. The Thursday Lecture is preached by this association. The members of the association who have died since Jan. 1, 1806, are Dr West, Dr Eckley, Mr Emerson, Mr Buckminister, Dr Eliot, Mr Abbot, Mr Cary, Dr Lathrop, Mr Thacher, Mr Huntington, Mr Prentiss of Charlestown, Dr Morse of Charlestown, Mr Bradford of Roxbury, and Dr Holley. Eight of these were settled before the time above mentioned.

Though the ministers of the town stood aloof from Dr Mayhew, yet I have been told that they did not neglect him in his sickness, and had a day of fasting and prayer for his recovery. It is said that Dr Sewall was requested, when he visited him, to question him on the subject of the trinity, which he was supposed to disbelieve, but that he found him in such a happy frame of mind, he forgot his errand, or did not think it important to fulfil it. On being asked if he had said anything about it, in his interview, he replied, 'Oh, no, no; I believe he loves the Lord Jesus Christ dearly.'

At the ordination of Dr Howard, there were three churches from Boston on the council, viz. the First Church, the New South, and Mr S. Mather's. This church has been invited, during Dr Howard's and the present ministry, to attend one hundred and twentyseven councils; forty of them in Dr Howard's ministry, and one between the time of his death and 1806. In some other cases, letters have not been sent, when it was understood the minister could not attend.

In order to be received to communion with the church, application is made to the minister, and if the minister see no good reason to refuse admission, the name of the applicant is enrolled on the records of the church; and the person thus enrolled, is entitled to all the privileges of membership. If the minister should withhold his assent, he must submit the case to the church for their decision. It is the rule that the names of the persons admitted shall be reported to the church; but there is a discretionary power, in this particular, with the minister.